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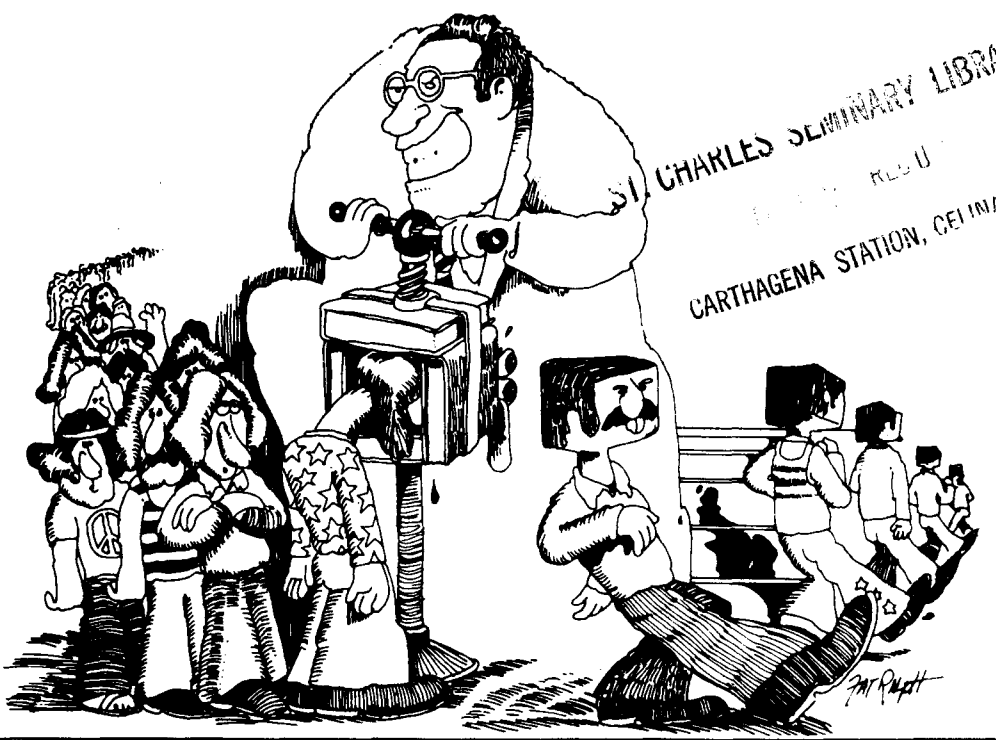
EDUCATION ISSUE

GAMES THEY PLAY IN CATHOLIC SCHOOLS

ED MARCINIAK

THE FAILURE OF THE LIBERAL ARTS

BERNARD MURCHLAND



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ALSO: AGOSTINO BONO on PERU'S OIL **PETER STEINFELS** on THE AMERICAN RESIGNATION? **COLIN L. WESTERBECK, JR.** on THE TRAVAIL OF STACY KEACH **TODD GITLIN** on LITERARY POLITICS **GEORGE W. SHEA** on CATHOLIC UNIVERSITIES **JAMES GARVEY** on A GUIDE FOR THE BEDEVILED **SETH GOLDSTEIN** on PUBLIC SCHOOLS **CORRESPONDENCE: PAUL RAMSEY, DANIEL S J. KENNEDY**

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NEWS & VIEWS

The New McLaughlin

At his New York press conference sponsored by the Republican Committee to Re-elect the President, Father John McLaughlin, S.J., the White House speech-writer, said that he did not believe the U.S. bishops would issue today the statement they did in 1971 calling for an immediate end to the war in Vietnam.

'If you stay in Vietnam," McLaughlin commented—citing the examples of several priests he met there and presumably drawing on his own experience—, "your attitude shifts to the right" and "you find there are realities worse than war, such as enslavement and repression."

Which seems, in sum, to be a rule of thumb which did not apply to Father McLaughlin — at least not until it was opportune that it so should. He was in and out of Vietnam as a hawk-correspondent for *America* magazine in 1968, but when he ran for the Senate from Rhode Island in 1970, McLaughlin was such a dove you could hear his wings flapping all the way from Providence to Pawtucket.

Now, of course, McLaughlin is as much to the right as his boss, Mr. Nixon. But it wasn't always such.

". . . I ask myself where do I feel the most comfortable?" McLaughlin remarked in a 1970 interview with Philip Nobile for the *National Catholic Reporter*. "I am an admirer of Senators Brooke, Percy, Schweiker, Hatfield and Goodell. So I feel most comfortable with the progressive wing of the Republican party."

From Hatfield and Goodell to Nixon is a conversion to rank near that of Constantine before Milvian bridge.

Today, McLaughlin considers Richard Nixon as lord and savior, the man whose reelection will assure the end of the war. *In hoc homine vinces,* as they say. In 1970 it was another story.

"Like most Republicans of the progressive branch," Nobile wrote at the time, "McLaughlin is not crazy about his party chief. He disagrees with Nixon on such crucial issues as the ABM, Cambodia, student unrest, the 'no-knock' and prevention detention provisions of the D.C. crime bill, Vietnamization (sic) and the timing of free elections in Vietnam." (Said Nobile: "McLaughlin would allow for the establishment of a coalition government before free elections would be held.")

The metamorphosis is so stunning that it would perhaps have helped if, before McLaughin told us what the bishops wouldn't say now that they did say a year ago, he told how he could be saying things now he wouldn't have been caught dead saying two years ago. Might help his credibility.

Oh, one detail from that Nobile interview needs no McLaughlin reassessment: the part about Nixon not having much charisma.

Olympic Nonsense

Against current cries in the U.S. to restore sanity to the Olympics through various deemphasizing steps, counter cries are being heard in France and England, two countries usually credited by critics of U.S. Olympic policy with the good athletic sense to be emulated.

Lamenting France's "unimpressive" showing at Munich, *Le Monde's* Alfred Grosser lashed out at French teachers and the lycée: "Procedures harmful to growing bodies have been accumulating for decades—long immobile hours in the classroom, lessons and studies throughout the school day, extra lessons for the youngsters who 'can't quite make it in math,' parental notes excusing from physical education precisely those delicate children who would derive the most benefit."

"In France," Grosser continued, "the youngster who turns to sport is indeed swimming against the current—it's not at all out of line to reject it. On the contrary, social and educational norms encourage boycott of playing field and gymnasium."

Grosser urges a radical change in values, else "in four years, at Montreal, the results for France will be even worse" than they were at Munich.

A similar whine emanates from the prestigious British journal, *The Economist*. Remarking that only a "blinkered patriot" could convince himself that Britain had done well in the Olympics, *The Economist* stated that "the British must rid themselves of the idea that the Olympic Games are an agreeable occasion for ladies and gentlemen indoctrinated with the principles of true sportsmanship."

"If Britain wants to do more than show the flag, it must approach athletics with the same seriousness as other nations," *The Economist* warned. "Lord Killanin, the new Olympic president, may deplore nationalism as hard as he likes, but it won't go away."

On the last point, *The Economist* is undoubtedly correct, but because others have gone nutty doesn't mean that you've got to climb into the same shell.

On the other hand, there's the example of South Vietnam. It sent a two-man team to the Olympics. In a field of 59 marksmen, they finished 42nd and 59th. . . . But then we knew that the South Vietnamese were poor shots, didn't we.

Games Republicans Play

How to Control the Results of a Political Poll, *or* Questions from a Survey of the Committee to Re-elect the President:

—"President Nixon is the first President ever to go to China. He has also started serious negotiations with the Soviet Union. Do you feel the President is doing a good job on behalf of world peace? (A) Yes (B) No (C) Undecided;

—"Do you approve of the President's effort to appoint more women to high level positions of government? (A) Approve (B) Disapprove (C) Undecided;

—"What is your reaction to President Nixon's program of troop withdrawals, bringing home 480,000 men from Vietnam? (A) Favorable (B) Unfavorable (C) Undecided;

—"With President Nixon establishing the first federal unit ever set up to protect our quality of life, the Environmental Protection Agency, and giving it enforcement powers, do you approve of the President's actions on behalf of our environment? (A) Approve (B) Disapprove (C) Undecided;

—"Do you favor Congress passing the President's Revenue Sharing program which would ease the present tax burden on state and local municipalities? (A) Yes (B) No (C) Undecided;

—"President Nixon has taken strong action to flatten inflation, with a wage and price control program. Do you agree with his action? (A) Agree (B) Disagree (C) Undecided."

Quote of the Century

New York State Correction Commissioner Russell Oswald's year-after explanation as to why he three-times asked Governor Nelson Rockefeller to come to Attica during the 1971 inmate rebellion: "It would have been a good thing for his image."

JOHN DEEDY

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CORRESPONDENCE

Death and Ethics

Princeton, N. J.

To the Editors: In his article "The Freedom to Die," [Aug. 11], Daniel Maguire quotes with approval a statement of mine, to the effect that when a patient is "irretrievably inaccessible to human care" it is "a matter of complete indifference whether death gains the victory over the patient in such impenetrable solitude by direct or indirect action" (*The Patient as Person,* Yale University Press, 1970, pp. 161-2).

Since Professor Maguire justifies actively taking the life of many a person who is only in *penetrable* solitude, who is not even in solitude, who is still quite accessible to a human presence, I should like to disassociate myself completely from the use made of that quotation.

Mine was a carefully circumscribed "exception" to the duty *always* to care for the dying (if not always to keep trying to cure them). We ought never affirmatively act to place a dying patient beyond reach of a caring human community or hasten his accessibility to God's care alone. If we do, our regard for him is not *here and now* aligned with the divine charity.

Professor Maguire's category-mistake, in this instance and elsewhere in the article, must be the consequence of gasping after being "constantly rewashed in an empirical bath." How can that be the way to check the "*abiding* validity" of any principle of ethics?

PAUL RAMSEY
Department of Religion
Princeton University

Reply

Milwaukee, Wisc,

To the Editors: Paul Ramsey's letter of reply to my article is surprising since in one brief piece he makes three obvious errors. Neither brevity nor obvious errors are usual Ramsey fare. Hence my surprise.

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DOING IN WOMEN

The motu proprio from Pope Paul barring women from even the smallest formal role in the ministry of the church had about it both an intellectual and personal offensiveness. The personal offensiveness applies not only to the one-half of the human race, who in a sense were targets and victims alike of the document, but also to the representative body of the world's bishops summoned into Synod by Paul in 1971. In a concluding recommendation of that Synod, the bishops specifically urged the setting up of an international commission to study how to extend to women a fairer role in the church and society at large. The recommendation has been spurned to date, and if it is ever implemented, one question that would be central to its concerns—a possible place for women in the ministry—is now removed from its purview, at least during the pontificate of Paul VI. Perhaps to blunt criticism over the manner in which the Pope proceeded, a Vatican official declared that before issuing his decree, the Pope sought the advice of bishops around the world—which, of course, is to say very little. To bypass the commission recommendation and to take the route he did was only to insure reception of the advice he seemingly wanted to hear.

As disappointing as all this is, it is precisely the sort of thing you would almost guess would happen. The birth-control controversy demonstrated to the present leadership of the church the risks involved in establishing study commissions, and the awkwardness of having to countermand a majority finding that cuts against personal dispositions and ecclesiastical traditions. The lesson, it appears, is to control the situation by obviating undesired possibilities from the start.

That scenario may be tendentious. But it is far from tendentious to conclude that the "venerable tradition" Pope Paul talked about so firmly in connection with ministerial functions would not stand a very strong theological test, certainly on the simple levels of lector and acolyte, where the Pope's motu proprio focused, nor up the ministerial ladder, perhaps to the priesthood itself.

Yet even as we express dismay over the Pope's action, there is a small and perhaps not insignificant detail not to be overlooked: the fact that Paul issued his pronouncement not in the form of an encyclical, with all that an encyclical implies by way of authority and binding nature, but in the form

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of a document usually reserved for dealing with administrative and lesser concerns, a motu proprio. This type of decree might shut off a particular activity, but it should not curtail the development of a theology on a particular subject. To be optimistic for a minute, this may be what Pope Paul intends. If so, he may be wiser than his critics. For whatever its present state of advancement, the idea of a feminine ministry could only be more persuasive with a strengthened theology.

Thus it may be after all that Sister Mary Luke of the Sisters of Loretto is right, that Paul's motu proprio is "not a setback really," and that its net effect may be to spur progress toward upgrading women's place in the church. This is certainly to be desired. On the other hand, if the Pope's action turns off the remainder of concerned Catholic women and leaves them totally in the secular women's-lib movement, as some observers have suggested it will, then the church will undoubtedly remain longer beyond its time a male-chauvinist bastion. The Pope's motu proprio, in other words, must be a beginning, not a terminal point for women's hopes in the church. The challenge is to women and men alike.

Oil for the Coffers of Peru

"God is a Peruvian," said President Juan Velasco Alvarado recently in examining Peru's oil situation. The leader of the reformist military government had reason to claim divine citizenship. Petroperu, the state oil company, had just discovered oil in its third straight jungle well, giving it a 100 percent record, something extraordinary in a business where 10 percent is considered normal.

What makes the story especially sweet is that the wells are in three separate oil deposits proving the prevailing geological opinion that the Peruvian Amazon is one of the last, great unexplored petroleum zones in the world. In practical terms this means the government hopes within 10 years to become a leading exporter of oil, using the new income to finance domestic development programs.

Oil is regarded as Peru's philosopher's stone and has given the Velasco government its Midas touch since it took over in a bloodless coup Oct. 3, 1968. Velasco consolidated domestic support and garnered international attention when six days after the coup, his government expropriated several oil fields belonging to International Petroleum Co. (IPC), a subsidiary of Standard Oil of New Jersey. Since then, all IPC holdings have been nationalized with compensation of around $70 million placed in an embargoed acount for IPC. Peru says the money will be given to IPC after the company pays $690.5 million it owes for illegally exercising subsoil rights for over 40 years.

This firm position caused a drying up of foreign investment for several years as business people assumed that nationalizations would become the rule, not the exception. But over the last year the story has changed. The smell of oil is attracting investors; and they are coming under "rules of the game" highly favorable to the Peruvians, who are now jealously guarding the state's legal claim to subsoil rights. So far Petroperu has signed seven contracts with foreign companies including Occidental, British Petroleum, Atlantic Richfield and Phillips.

These are service contracts in which the companies are assigned areas to explore and develop, assuming all the financial risks and having no ownership rights over the oil they find. Once the companies find oil, the oil belongs to Petroperu which keeps at least 50 percent. (Current contracts, which last 35 years, require 53 percent for the state company.) The remainder of the oil is given to the company so that it can recoup its investment and make a "reasonable profit." Under these terms, the foreign firms do not have to pay any Peruvian income tax. The government is happy with its share of the oil.

Petroperu officials says the country possesses about 50,000,000 hectares (2.5 acres to a hectare) of oil-producing land and a potential of 500,000 to 2 million barrels of oil per day by 1980. This could make Peru about as big a find as Venezuela and thus produce the export income needed to finance national development in this country where the per capita annual income is around $350. The government claims this is the reason why it has developed the "Peruvian model" contract. Venezuela, according to government spokesmen, did not benefit from its oil riches because the oil was developed under rules favorable to the foreign companies. All Venezuela got was taxes.

The oil contracts are a good example of the government's stated aim of finding a third way between capitalism and Communism in its domestic development. The contracts avoid nationalization of the industry, while putting clamps on the free-wheeling profit motive of big businesses. As long as the state owns the oil, Peru is willing to let foreign companies pump it. The initial shock of the IPC expropriations scared capital away, but foreign investors are proving willing to at least live with the Peruvian rules, especially now that the smell of oil has become a taste.

Petroperu estimates that a $1.5 billion total investment will be needed to get the industry at peak levels. The amount is such that Peru could not think of raising it without the help of foreign investments. The events so far show that if God is not with Peru, neither is he against it.

AGOSTINO BONO

(Agostino Bono, a previous contributor, is an editor for Latinamerican Press, Lima, Peru.)

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THE ERA OF AMERICAN RESIGNATION?

PETER STEINFELS

THE WAR is the most important issue in the election, although it does not seem that many people, maybe not even George McGovern, any longer see it that way. What a band of Arab terrorists did in Munich the United States is doing daily with our bombing of North Vietnam. We are not halting Hanoi's efforts in the South—the latest Pentagon intelligence reports say as much. We are holding a nation hostage, not merely threatening to blow it up if it refuses our demands, but doing so, bit by bit. The whole process, at the present rate, may take about two years. There is talk, however, of accelerating the destruction after Election Day (if Nixon wins or if he loses?); and there is always that famous "afternoon" in which we could reduce North Vietnam to rubble.

Much of the world choked in midbreath, stunned, at Munich, yet has grown used to Vietnam. The old truth about the Big Lie—if you make it big enough you can get away with it—appears to have its parallel in the Big Terrorism.

Stewart Alsop recently devoted a column to the "dirty business" at the Watergate, the issue which the Democrats persist in considering as the Administration's Achilles' heel. It is Alsop's opinion that "what happened at the Watergate was not just another Washington mess. It was just about the scariest and nastiest thing that has happened in Washington since Joe McCarthy was in his heyday." But Alsop also recognizes the resounding lack of public concern, and he is worried. Is the public really so cynical about politicians as to accept bugging and burglary as just part of the game? "If that is so," he concludes, "the democratic political process in this country is in deadly danger."

It is hard to read such a statement without wondering just where Alsop has been for the past years. Why should the public be upset by the Watergate caper when it is by and large uninterested in the fact that one general, or maybe several, or maybe the next Chief of the Joint Chiefs of Staff, repeatedly bombed another country without authorization, and falsified their reports? (Just the other day, Air Force General John D. Ryan informed a Senate investigating committee that he "couldn't guarantee" it "wouldn't happen again," probably a realistic assessment in the light of current events, but still a remarkable declaration for a military commander.) If the bombing of dikes and the use of weather control over Laos remain cloaked in uncertainty, the Pentagon Papers reveal that both were calmly contemplated as possible war measures by policy makers; should the public which shrugged off that get excited about bugging and burglary? The public has learned to live through outrage after outrage—covert actions, atrocities and cover-ups. Indeed it has been tutored in its unnatural calm by men like Alsop, who long caricatured the opposition to the war, called resisters cowards, and never failed to express their own doubts in terms that were "realistic" and "unsentimental."

In an article in *Social Policy*, S. M. Miller and Ronnie Steinberg Ratner write that just as the 1950s were the Era of American Celebration, we may now have moved into the Era of American Resignation. That resignation, which Mr. Alsop feels is so dangerous in the Watergate affair, is the same resignation which so many Americans feel about a war they can no longer justify but "well, what are you going to do? . . ." It is the same resignation which leads to the conclusion that "everything has been tried" and there is really very little we can do, as a nation, about inequality, poverty, urban blight and racial injustice.

Whether this will be the Era of American Resignation is one of the great intangible issues in the election campaign. For if that is the route we choose to go, it will indeed be because we *chose*. Resignation is being offered as a policy by a range of intellectuals and political advisors; it is precisely, they believe, the tonic the nation needs. I can hardly add behind which candidate these views have crystallized.

America, say the voices of Resignation, is at the end of its tether. It is a good society as far as it goes, but it no longer has the wherewithal—the money, the imagination, the social sense and flexibility—to redeem its promises in the foreseeable future. It may be able to apply a salve here or there, but truly decent housing, health care, and schooling are unlikely, indeed unrealistic goals; while almost certainly unachievable are the narrowing of the gap between races and any significant alteration of the national distribution of wealth and power.

The best thing for America, then, would be *to lower our aspirations* to fit our limited capacities. Lowering our aspirations, of course, must be done within the confines of the present social patterns. It does not mean, for instance, any tampering with the terrific dynamic of aspiration built into the economy, entertainment and advertising. It does not mean lowering the aspirations of the middle- and upper-classes. It means learning to live with the destiny of the losers, like learning to live with Vietnam or with Watergate. That, in turn, implies a constellation of public policies and attitudes which will be examined in a further column.

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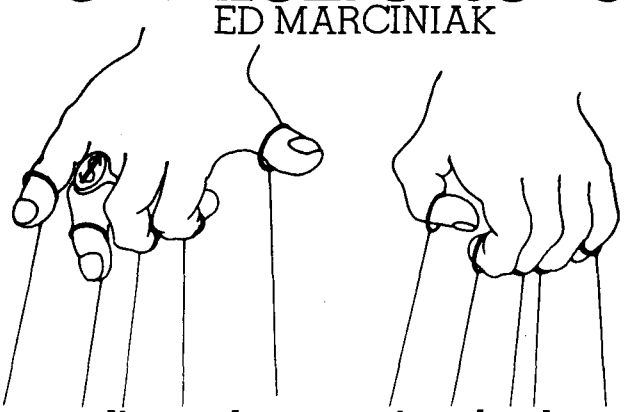
THE GAMES THEY PLAY IN CATHOLIC SCHOOLS

ED MARCINIAK



Avoiding reality and postponing the day of reckoning

A "new game plan" for the nation's 11,000 Catholic elementary and secondary schools has been outlined by C. Albert Koob, president of the National Catholic Educational Association. Writing recently in *America* magazine, Father Koob chose some dramatic language to make his point: "For the first time in the history of the Catholic schools, the laity had a real decision to make . . . . In the past parents had no real part in decision-making for these schools. . . . Boards of education [have become] . . . a real force in governance procedures, no longer limited to discussing and endorsing policy already decided at the top."

He is right. Catholic parents do enjoy some new options. They no longer, for example, have to look into the barrel of a pistol loaded with the bullet of mortal sin if they refuse to send their children to a Catholic school. And many of them now choose to send their children to a public school.

Elaborating upon his new game plan, Koob went on to say: "Parents have been forced to answer the questions: 'Do I believe that Catholic schools have a purpose?''Do I want a Catholic school for my child?' 'Am I willing to sacrifice to make that education possible?' "

But answering those questions and honest-to-God decision-making are not necessarily one and the same. A Catholic parent can answer Koob's three questions affirmatively and still be without a Catholic school for his children—because someone else, in fact, makes that decision. In one diocese after another, it is the local bishop who has closed parish schools, as in Pueblo and elsewhere, or who has declared a moratorium on the building of any new schools, as in Chicago. Koob to the contrary, the future of Catholic schools is still not the laity's responsibility, even though the trend is moving in this direction. The laity may eventually enjoy the right, but it may be too late to make any difference in the outcome. Consequently, any new game plan—Father Koob's or anyone else's—has to match the parent's desire for value-oriented education with the right to do something about it, i.e., the ability to implement it personally and effectively.

The time for such a shift is most opportune. As religious institutions, Catholic schools are long overdue for a remodeling. The furniture of responsibility—within the Church and the school—is currently being rearranged. New relationships, for example, are needed between the parish and its school. Who governs? Who controls? To whom does the school belong? The riddle of power has yet to be resolved.

Instead of confronting these issues, the Catholic educational establishment, in the main, is preoccupied with schoolyard games that avoid reality and postpone the day of reckoning. These children's games pass for decision-making, educational planning, and goal-setting in Catholic schools and thus distract parents from asserting their responsibility for the future management of schools. These children's games, at best, are a cavalier way to treat one of the nation's truly remarkable educational achievements: a private, religiously-sponsored educational system which in 1972 enrolled over four million pupils (down from five-and-one-half million in 1962) and which, by public school fiscal standards, represents a private contribution of nearly $5 billion annually to the public welfare.

Three games, especially popular among those who

ED MARCINIAK, *deputy commissioner in Chicago's Department of Development and Planning, served as chairman of the Chicago School Study Commission, set up to chart future directions for Catholic schools in Chicago.*

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claim to be in charge of the Catholic schools, deserve individual attention. The games, and their principal players, are:

1. Tug of war (priests and sisters vs. parents)
2. King of the hill (laity vs. laity), and
3. Hide-and-go-seek (bishop vs. pastor).

Tug of War

An undeclared war threatens the future of Catholic schools. It is being waged by those who accept in principle the right of parents to determine the Christian education of their children but then proceed to deny it in practice. These catechetical warriors imply that the integrity of Christian religious teaching will be jeopardized if lay women and men assume the leadership of Catholic schools.

And so to protect children from their parents, they want the present ecclesiastical administration of schools to remain intact. To ensure the status quo, a tug of war—between pastor and parent, for example—is played with a singular purpose: to place the pastor's role as teacher over and against that of the parents. In such a tugging contest, parents come out second-best, even though the primary responsibility for the upbringing of children, including their religious education, belongs to them and not to the Pope, not to the bishops, not to pastors, not to sisters or priests.

In the words of a Catholic mother, this is how the game is played:

"When my family moved into a new house during July and adopted a new parish school, we discovered that the second graders who would be joined by our daughter in September had already made their first Communion. She had not yet done so. As a result, our girl would go through the next nine months without sharing the Eucharist with her fellow students. Also she would have to take her religious instruction with first graders.

"My husband and I weighed the alternatives and concluded that our second grader was ready to receive Communion. As for the Sacrament of Penance, she would receive it later in September with the rest of her class.

"We asked the pastor about using the chapel and about a priest to preside over the celebration, etc. Appealing to various episcopal directives, he vetoed the whole idea and cited his authority as pastor to determine when our second grader was ready to receive Communion. What a shock! For years we had been asked to take seriously *our* responsibility for the religious education of children. Now that we had become concerned parents, we were told that someone else really had the authority. We were forced to struggle with the pastor over our child's religious development. Finally we decided to go ahead anyhow and simply celebrate the Eucharist with our daughter the following Sunday at the regular Mass. It was a great day in our family history.

"That action was not taken without misgiving and some tension. Only a dunce would argue for absolute parental power. Religious education is a parish concern as well, its quality important to the entire Christian community. Our parental responsibility has to be shared, to be practiced within a community context, both religious and secular. But how can that right be truly exercised by us when we are simply pawns of, fronts for, the actual decision-makers in the convent, rectory, or chancery? My responsibility as a parent carries with it real authority, or it becomes another pious platitude, from which, O God, please deliver us."

King of the Hill

In a church confronted by a demand and desire for renewal, is there elbowroom for experimentation and variety? The 1970s enjoy far more freedom than the '50s. But many a Catholic educator continues to suffer from a hangover—left over from yesterday's legalism —which seeks standardization and provides a neatly packaged approach to each religious and human problem. A yearning still exists for a single masterplan mapped out in some ecclesiastical headquarters and transmitted to the rank-and-file to carry it out. Only one educational viewpoint can triumph. It must become king of the hill. No one else may share the hill. Other viewpoints must go down to defeat. In this children's game nothing is permitted until it can become compulsory for all, leaving little opportunity for trial runs, controlled tests or previews. No little mistakes are allowed, only the large ones that could cause the entire structure to topple.

In the present time of turmoil, legitimate, but competing, viewpoints about Catholic education flourish. Each has articulate, influential champions who must be accommodated. Each insists that it receive first priority in the distribution of church resources. Consider then these four contending, sometimes contentious, points of view:

No. 1: Catholic schools are no longer worth the effort. They no longer justify large portions of priestly time, religious talent and parish treasuries. Instead, parish and diocesan educational priorities should be transferred elsewhere, for example, to incorporating religion into the public school curriculum in a way that passes the test of the U.S. Constitution.

No. 2: The majority of Catholic youngsters in the United States study in public elementary and secondary schools, and on secular college campuses. Far more of the Catholic educational effort should be directed to the religious orientation of these young people.

No. 3: There is a desperate need for more continuing

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education of adult Christians and for the religious education of those out-of-school. An adult-oriented parish is preferable to a child-centered one.

No. 4: Catholic schools offer the troubled patrons of U.S. public schools a model of value-centered education. They provide the church with educational centers that offer a Christian setting for learning, helping the student to mature in both his religious and intellectual life. The steady decline in Catholic schools is not only a loss to the church, but also to U.S. society generally.

Within the church, is peaceful co-existence possible among these four points of view? I believe it is. In fact, is there any other choice? Hence, none of the viewpoints should be accorded a monopoly on the approach to religious education.

As an unabashed backer of private religious schools, I see no reason to disparage, discredit, or downgrade the claims of those who want to expand and improve diocesan and parish educational programs for adults, for children enrolled in public schools and for young adults on college campuses. There are excellent reasons for giving such programs solid backing. The Christian community should serve not just those who come in the door, not just the wealthy who can pay their way, not just the ready conformist, not just the deeply committed—but all, including the indifferent, the alienated, and the runaways as well.

While I disagree with those who claim that Catholic schools are no longer needed or viable, the debate about their value will not be ended in my lifetime—if ever. There is only one answer to skeptics: the demonstrated value of Catholic schools. For the future support of all schools in the United States—Catholic and Public—is clearly related to perceived benefits to children and society. Schools which do not prove their worth will not attract enough support and funding to survive. Catholic schools belong in the educational marketplace where they can be compared with other offerings. If they perform excellently in the toughest competition, as I think they will, why should they be closed?

The clear and present danger is that the future of many Catholic schools lies in the hands of those who have inherited them and may no longer be interested in them; who, ambivalent about the value of Catholic schools, have other educational priorities; who no longer have the stamina to operate and sustain them; or who are, for other reasons, willing to abandon the schools, one by one, or all at once.

Catholic schools are rapidly learning to survive without being "king of the hill" in the field of religious education. That hill is now being shared with other Catholic educational priorities in the parish and the church. Joint tenancy is the name of the game. The new co-existence will require that the future of Catholic schools be taken away from school leaders who are indifferent or indecisive about their worth and be entrusted instead to their solid supporters among the laity, religious and priests.

Hide-and-Go-Seek

The child's game most disastrous for the future of Catholic schools is hide-and-go-seek. The locus of school power and responsibility is not easy to pin down. It is hidden and must be sought out. School decision-making is fragmented and elusive. That division of labor—among pastors, bishops, religious and laity—which once made possible the unprecedented expansion of Catholic schools in the United States has now become a source of division and discouragement, a shell game for escaping accountability.

Is there any truth to this dismal analysis? I cite two case studies from real life. The first Catholic school, more or less traditional, I shall call St. Trad's. The second would be described as progressive; so, naturally, I have named it St. Prog's.

St. Trad's is an older urban parish, established in the 1880s, ethnic in origin. Its pastor is a strong, dedicated man. Ten Masses are celebrated on Sunday, four underground—in the basement church, that is. In addition, the parish plant includes a rectory, a large convent, a two-acre playground and two school buildings. The older one used to be the grammar school but now serves as the high school. The other is a twelve-year old, eighteen-classroom, elementary school. The two schools devour eighty percent of the parish revenue. Tuition is modest, less than $100 for elementary pupils, $200 for high school students.

But look at the way the two schools are assembled. The assignment of St. Trad's eighteen sisters is made at the motherhouse which is located 275 miles away in another state. The two principals and other sisters are assigned. Period. The pastor is glad to have them. Their stipends are fixed somewhere else—by the bishop and his board of consultors. Lay teachers, however, are interviewed and hired by the pastor, but their salaries are determined elsewhere—by the diocesan school board appointed by the bishop. The pastor, who is the schools' chief fund-raiser and general superintendent, pays all the bills and suffers most of the headaches. Parents are content to have the pastor keep the schools going. Old-time parishioners, without children in school, share the parish pride over their two schools, making their weekly contribution in the Sunday envelope.

St. Trad's typifies the way Catholic schools have been operated for the last century. In style, it can be described as old church.

On the surface it looks successful. But not to the pastor. The housekeeper discreetly notices that he is now taking two Martinis with his dinner. There is a rumor that the sisters will be pulled out in 1973, but

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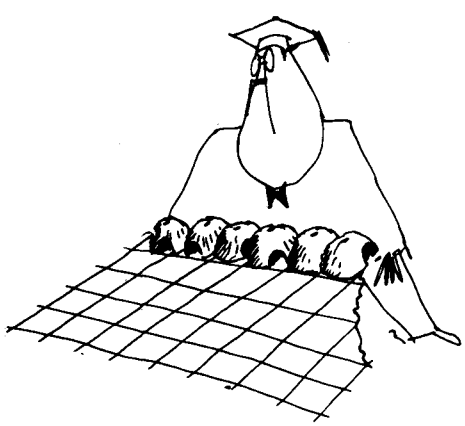
he can not get a straight answer. The diocesan school board is debating another salary boost for lay teachers. The old boiler and heating system are in such bad shape that the insurance company is threatening to withdraw coverage. The repairs will cost at least $80,000. For the first time in the pastor's experience some of his active parishioners are sending their children to the local public school and are asking for better teachers to bolster the parish's faltering religious program for students in public schools. In the face of rising costs, parish revenue has started to level off. Older parishioners have moved out, replaced either by the new expressway or by families who are not Catholic. The eighth grade has 75 students, but the first grade only 40. His young associate pastors are quick to plunge into every parish activity but not the schools. Several weeks ago the high school principal told him, in confidence, that she would be leaving the school and the religious order next summer.

Finally, the grapevine has it that the diocesan school board will soon make an elected, policy-making school board mandatory upon each parish school, excluding only those owned and operated by religious commu-



nities. When this possibility was discussed at an impromptu bull session attended only by pastors, the proposal was described as "double talk" [for sensitive ears I have toned down the language]. One pastor summed it up:

"They want to stick us with a policy-making school board but they refuse to change our accountability to the bishop for the conduct of the school. I'd love to become a pastor once again and unload the school and its troubles into the lap of an eager school board. But who will answer the telephone at 11 p.m., when the bishop calls to find out why the parish school made the 10 o'clock TV news with its new program of sex education or with pickets demanding a religion textbook with a hard cover?"

On the other hand, St. Prog's is a bustling, Vatican II type of parish—suburban, progressive, even *avant garde,* one might say. It boasts an elected parish council, a parish board of religious education (concerned with the parish school, the Saturday school of religion, and adult education) and finally a parish school board. It is definitely new church. Early this year, after getting a call from the chancery office, the pastor asked the parish council to do something about the parish debt of $1 million. The council agreed, "Let's pay it off," and then informed the board of religious education: "From now on you've got to pay your own way. No more freeloading. We will furnish the place and space, heat and light. But no more." Then the board of religious education notified the school board: "No more parish subsidy for the teacher salaries. To cover the school deficit you will have to raise tuition another $150 next September."

Can a school survive when smothered under layers of authority? St. Prog's school board never had a chance to operate on its own, on its own steam; never had the freedom to involve new people, find new resources, carry on its own fund-raising; never had the opportunity to establish its own educational character, to work out its future. The school was taken for granted. Without strong leadership and direction, it had been coasting for several years. Sliding is probably the more precise word, for its enrollment had been declining steadily. Now that reality comes knocking on the school door, its board members are astounded. Panic stalks their meetings.

But why should they be surprised? St. Prog's problem is not that much different from St. Trad's. The decision-making is also fragmented, scattered and elusive, but less concealed. St. Prog's school board is a rubber stamp, not a truly responsible body.

If Catholic administrators are no longer going to delude themselves with children's games and if they are ready to pinpoint the locus of responsibility for Catholic schools, what should be done? In Chicago, for example, a special School Study Commission spent fourteen months searching for future directions for the Catholic schools of the Archdiocese, the fourth largest school system in the United States, public or private. To deal with the present crisis, and with an eye to the future, the Commission proposed a radical reorganization of Catholic schools. The key element in this rearrangement of school responsibility would be the separation of local schools financially and administratively from the parish.

Such a separation would free the parish to resolve its own problems of identity. Pastors would be liberated, free to care for and serve the whole Christian community. Schools would also be free to explore their own character and future. The same separation would occur at the diocesan level.

Turmoil in the parish or the diocese would not be allowed to interfere with the management of the school. Nor would a recurring school crisis cause a parish to neglect other responsibilities, and so to fail as a Chris-

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tian community. A thriving, vital parish would spill some of its life into the school—and vice versa. Share the good, but not indecision and confusion. Quarantine the bad, so that one will not drag the other down. The fiscal, staffing and enrollment problems of schools compound parish and diocesan problems unnecessarily. Diocesan deficits and polarized parishes jeopardize the survival of schools. But why should they? To paraphrase the dictum of the U.S. Supreme Court, Catholic schools no longer need an excessive entanglement with the ecclesiastical system.

Disentangling

Can the schools be extracted? Are there precedents for such a separation? Certainly. High schools and colleges owned and operated by religious orders, Catholic hospitals, religious communities themselves, the Knights of Columbus, the Christian Family Movement, to single out some, all enjoy various degrees of autonomy and separation from diocesan politics and economics. Should a diocese become leaderless, even with a bishop present, it does not follow, for example, that Franciscan Sisters are without leadership. Their fiscal and organizational future, their mission, need not be interlocked with that of the diocese.

What about secondary schools owned and operated by religious communities of men and women? Here the locus of decision-making is easier to find. It is less splintered. The management is usually better, and dedicated people keep the school going. This is not true, however, where the religious community itself is in turmoil, where its internal affairs are in confusion or shambles, where its purposes are no longer clear, where the community is polarized, or where membership is declining. When this condition exists—and it does in more places than anyone is willing to admit—the situation is no better than it is at St. Trad's or St. Prog's. For here, the religious community passes its trauma on to the school. And the school suffers and finally expires. And so in such schools, new roles, new responsibilities for the laity will have to be found and implemented. Only this step should be taken early enough. Not the night before the school structure is about to collapse.

Parents, basically, would oversee the schools with new service roles fashioned for pastors and religious. Parents would enter into a wide variety of cooperative relationships with priests, religious and lay people to provide an education for their children. The boards of Catholic schools would make real policy. They would not be paper tigers. They would hire the principal, shoulder the financial burden, and shape the school's educational and religious character. The decision to do without a school, or to start a new one would be made, not "downtown" in the chancery office, but locally.

Decision-making would be put into the hands of those who deeply want Catholic schools, who are proud of them, who are tenaciously dedicated to their survival and growth, and who are ready to corral the support of their neighbors for this purpose. People who put other interests first, equally legitimate perhaps, would no longer be in a position to plan a school's future. Why should laity, priests and religious who are disenchanted with Catholic schools, parents actively promoting the Saturday school of religion for their children in public schools, pastors who are wisely preoccupied with making their parish a living Christian community, make the crucial school decisions?

In the nation's larger cities, there are few stronger supporters of Catholic schools than the parents of black children. As a group they pay a higher tuition and sacrifice more in order to sustain their schools. Their parish schools receive far less of a parish subsidy, on the average, than those populated by white children. Today, blacks and some Spanish-speaking groups, represent, most typically, the attachment to Catholic schools, so dramatically shown by immigrant families early in the twentieth century.

How badly do blacks crave Catholic schools? Take the Chicago archdiocese. 68 schools, including seven high schools, are predominantly black (50 percent or more). If one counts those 40 percent or more black there are a total 95 such schools.

Yet around the country blacks are under-represented in the leadership of local Catholic schools, diocesan school boards and in the National Catholic Educational Association itself. Many of the staunchest backers of Catholic schools have been unable to crash the Catholic educational establishment. Those who really want a future for Catholic schools will have to open channels for blacks and others, such as the Spanish-speaking, to participate in diocesan school bureaucracies and in the conventions and councils of the NCEA. An increased role for blacks would again put the management and decision-making in Catholic schools in the hands of those who enthusiastically support them.

* * *

What was a providential accident of U.S. religious history, that priests and bishops became the administrators of Catholic schools, need not be frozen into a permanent operating principle. It is a pragmatic, not a dogmatic issue. The organization of the church—and its mission remains the key issue. It will not be resolved at the ecclesiastical center, often mistaken for the church, but will be worked out on that rambunctious frontier where church and school co-exist, where the experience and resourcefulness of the lay men and women can be exploited and where their leadership will make the lasting difference. Such an approach could become the "new game plan" for Catholic schools in the United States.

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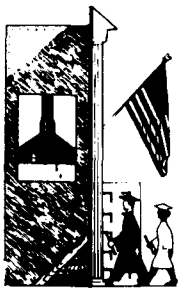

THE FAILURE OF THE LIBERAL ARTS

BERNARD MURCHLAND

The rhetoric of the 'counter revolution' has misled many

Last term one of my students turned in a paper entitled "A College Student's Gospel of Relaxation and Semi-Happiness." After some windy criticisms of the fare he had been exposed to in a standard liberal arts curriculum, he enunciated the two rules of his gospel. First, "eliminate guilt feelings. Guilt feelings arise from thinking too deeply." Second, "never study unless you are ill, acutely bored, or mentally in no condition to do anything else. Studying is anti-life." He expanded briefly on each of these rules then, after invoking John Crowe Ransom's *Blue Girls* ("And think no more of what will come to pass than bluebirds that go walking on the grass and chattering on the air . . ."), concluded with the thought that each of us should be our own favorite poem.

Two years ago I would have given a paper so insubstantial and carelessly written a failing grade without hesitation. But this time I wasn't too sure what to do with it. The usual criteria for grading as well as traditional expectations of student performance have been so persistently called into question that not a few teachers hover Hamlet-like between several different minds on such matters. Many of us who received a classical grounding in the liberal arts and went on to take Ph.Ds. have been forced by the contradictions and confusions in our subsequent experience to seriously modify our original convictions as well as teaching methods. We have come to view the whole question of undergraduate education in the light of different norms.

There are, of course, multiple reasons for this predicament. In what follows I want to discuss two of the most important of them. The first has to do with the crisis of role identity the universities themselves are suffering. They are called upon to provide at least four different types of education; the failure to distinguish these and give them a proper priority-rating has been the most frequent cause of confusion nad grief. We have first of all the traditional liberal arts type of education, the humanities. This is Greek in origin and rests upon such presuppositions as man's freedom and rationality in an ordered cosmos. Both the world and man have their natural telos: values and truth are embedded in the nature of things and (according to the religious tradition) guaranteed finally by a wise and benevolent God. The liberal arts tradition stressed such things as knowledge for its own sake, immutable essences and fixed verities, an enduring human condition. The "great books" have always been the humanist's royal path to wisdom and under his influence universities came to be viewed as communities of scholars, men devoted to the life of the mind and the memory of the cultural past. Although the professed aim of this tradition was to liberate the human spirit, it most often sought to do so by "converting" students to the *higher* world of the intellectual. It was undeniably elitist and cognitive in its bias.

The rapid advances of the natural sciences in the 19th century called for a different type of education, with emphasis on specialization and empirical research. Research-oriented education is not concerned primarily with values or the past or fixed truth. In fact a certain disdain for the past combined with a methodological avoidance of value-considerations became the hallmark of the scientific mind. A lack of moral commitment or social involvment was taken to be an advantage in the search for objective knowledge. Change rather than fixity was accepted as the regulative principle of this type of education. The "timeless truths" of the humanist tradition were of no special interest to the researcher whose primary purpose was to extend knowledge rather than merely transmit it.

The conflict this type of education introduced between teaching and research is still very much with us and shows few signs of abating. The prestige of the sciences is such that their influence is pervasive. Thus it is that hiring practices favor Ph.Ds.; research and publication are virtually universal conditions for advancement. Knowledge is power. Power means competition. Whence the educational elites, the constant testing, the run on graduate schools, academic status-seeking, the scramble for grant monies, sabbaticals, currying favor in the seats of power—the whole bag as the students cynically remark. And well they might for this kind of education leaves most of them gaping and bewildered far from the center of their interests.

Research-oriented education shares with the liberal arts tradition a belief in knowledge for its own sake but it forms a much more compatible alliance with the various kinds of vocational education. This type of edu-

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cation is purely practical in nature. It is intended to do the job traditionally done by apprenticeships:i.e., to impart socially useful and marketable skills to large numbers. This type of education is the product of the rise of democratic societies and was given impetus by the establishment of land-grant colleges and the spread of industrialization with its need of trained technicians. The general public has always regarded education as the way to preferred (and privileged) positions. Today society is pressuring the colleges to supply a much wider variety of vocational needs than ever before. The humanities are quite naturally shunted to one side in this kind of competition, indeed ignored altogether where enrollments in vocational schools with streamlined curricula and attractive tuition rates increase. The emphasis in these schools is on education for the sake of employment; no frills, no "non-essentials," no dallying about with such matters as the Western sense of reality or the levels of meaning in Kant.

A Cry for Relevance

Against the background of these entrenched (and usually conflicting) roles of the colleges there arose in the '60s a great hue and cry for relevance. It was a magic word. Students were fired with the enthusiasm of ancient crusaders. They organized and demonstrated; they invaded faculty meetings, confronted administrators and as a result won a considerable share of academic power (more in fact than they now know what to do with). Looking back we can see more clearly what education was supposed to be relevant to. Much of the talk about social revolution was mere window dressing (although, of course, not all of it). The charges of establishment corruption were in some cases true but on the whole incidental. What the students wanted above all was for education to be relevant to *them,* to their "inner consciousness" as it was often put. They were hungry for the experience of their youth and wanted a system in which they had spent so many years of their lives to touch them in their humanity. For a time they flocked to experimental courses and therapy sessions. As in the demonstrations they could feel themselves in these moments, they could glimpse the bare outlines of their selfhood and creative powers and could thrill momentarily to the adventure of self-development. That is why they were so dissatisfied with the dominant modes of education they found in the colleges. The traditional wisdoms of the past were too remote; the methods of science they were initiated into in countless introductory courses seemed cold and abstract; and it didn't make much sense to justify everything in terms of the careers they were supposedly preparing for—just another case of delayed satisfaction that denigrated a present they wanted to embrace with subjective intensity.

The second major cause of our confusion I want to discuss has precisely to do with this issue of relevance. The rhetoric of the "counter revolution" has misled many into believing that students stand outside the mainstream of American culture, that their "radicalism" represents some serious departure from the nation's basic ethos. Nothing could be further from the truth. We will understand nothing about college students today unless we understand that rarely if ever has there been a more typically American generation. In opposing the methods of the scientific technocrats and the disinterestedness of the humanistic scholar, they are affirming the archetypical American preference for the unfettered immediacies of experience with its stress on the life metaphors of growth and experiment. It is rather those elements of American culture that would quantify experiences that are alien. This, it seems to me, is the redeeming insight of the young. To the degree that they assign primacy to immediate experience over excessive intellectualizing, they link arms with a long tradition that goes back to the Puritan fathers and includes Emerson and Thoreau, James and Dewey and, albeit in dangerously diluted versions, Abbie Hoffman and Jerry Rubin. *Do It* is thoroughly American in tone.

They are following Dewey quite literally when he wrote in *Democracy and Education* (and reiterated many times over) that the aim of education is a continuous reconstruction of experience. Students today are engaged, in however fumbling a way, in developing a language of experience in accord with their felt needs and special situations and so are reminding educators (as did their ancestors) that any effort to locate reality in a realm distinct from everyday experience which appeals only to our intellectual natures is a dangerous road that leads to the dead ashes of alienation. Meanings that leave out feelings and ignore current social problems in favor of past systems or arcane methodologies are unacceptable. The cultural products of the past (Dewey again) have no values in themselves. They are valuable insofar as they increase the meaning of things with which we have actively to do at the present time.

Experience, then, is the key to understanding today's student. As James said, "Knowledge about life is one thing; effective occupation of a place in life, with its dynamic currents passing through your being, is another." It is those "dynamic currents" that the young are interested in. The point can be made in another way by saying that students put forth a fuller concept of personhood that acknowledges the radical importance of the emotions in place of the more constricting notion of what constitutes rationality we have long been accustomed to. It is astonishing, when we stop to think about it, that in this enlightened age the mind is still widely regarded as a detachable part of the personality whose needs can be serviced with some facts and objective testing. We tend to make education a matter of training the "intellect,"

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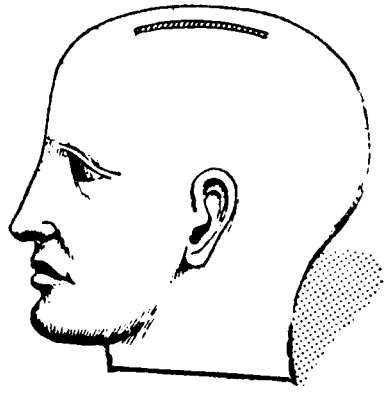
letting the emotions follow on this training as best they might.

But, as the British philosopher John Macmurray emphasizes in his rich little book *Reason and Emotion,* the emotions are not something secondary or subordinate; they are the very core and essence of life, marking off that domain of motives and attitudes which informs our lives with intrinsic value. Consequently, our emotional life has a prior claim on the resources of education. It too needs educating. Our feelings and passions can be wrong just as our ideas can be wrong. We can feel, for example, that something is beautiful when it is really ugly; or we can be shocked about something trivial while what is truly shocking leaves us unaffected. We can all think of examples of this sort of thing. In a word, our emotions can be blind just as our intellects can be blind. Conversely, there are right ways of feeling just as there are right ways of thinking.

For this reason it misses the mark to raise the hoary charge of anti-intellectualism against students. Academicians are fond of repeating the truism that anti-intellectualism is inimical to serious work in the arts and



sciences. Yet it is a conspicuous element of adolescent experience and cannot be wished away. Students do indeed come to us in a state of conceptual muddledness and near verbal paralysis; they are (at least in the majority of cases) egocentric and emotionally narrow. But it does not follow from this—as one often hears argued nowadays—that only a minority is capable of a serious education anyway and the rest ought to be in trade schools or the militia. What the nation needs is more good plumbers, is one popular expression of this line of thinking. The real challenge is to take them where they are, in all of their intellectual naiveté and emotional rigidity, and see what might be done, where we might get from there. This at any rate is what we ought to do if we are teaching students rather than subject matters and regard our schools as novitiates for enriched selfhood and responsible citizenship.

Again, Dewey's words shed light; "No one knows how many of the evils and deficiencies that are pointed to as reasons for flight from experience are themselves due to the disregard of experience. To waste of time and energy, to disillusionment with life that attends every deviation from concrete experience must be added the tragic failure to realize the value that intelligent search could reveal and mature among the things of ordinary experience." Students cling stubbornly to their distrust of "pure reason" because it threatens the integrity of their experience; it soars by leaps and bounds to a rarefied atmosphere that is pure and logical but scarcely touches the colors and crudities of their own lives. Like a wheel, they seem to realize intuitively, the intellect tends to skid at high speeds and lose contact with the reality that sustains it. That is why they resent the professorial tendency to hide behind expertise or the jargon of specialization, thus concealing those common traits of our fallible lot that makes one human being recognizable to another across all gaps of generation and knowledge.

Too much sympathy with the student level of experience is still rather dangerous for the college professor. For his pains he is accused of everything from abandoning his responsibilities of intellectual leadership to being an emotional midget. One writer in a recent issue of *Change* magazine has some especially acrid criticisms: "In his desire to become more identified with the student, the professor has increasingly divested himself of his status, his rank, his role and his cognitive frames of reference to become, instead of 'Professor, Ph.D.' the paraprofessional mental health aide. He is no longer the professor whose primary role is to recommend plural sources of wisdom in terms of the literature and in terms of the research being conducted in the field. Instead . . . he has become the pal, the counselor, the emotional sustainer." On this view activism and the criteria appropriate in mental therapy (to say nothing of the participatory and egalitarian techniques of a democratic society) are anathema in the universities. To acknowledge them is to be coopted by the adolescent mentality.

But, the counter-argument goes, education is therapy. It is organized warfare on all the enemies of the human psyche—ignorance and boredom as well as guilt and despair. Socrates defined his mission as an attempt to "improve the souls" of his fellow Athenians, to shape their inchoate, immature experience into a patterned weave that was in every way more excellent. Following him Plato (especially in the *Republic*) maintained that our feelings can be true and false just as our ideas can be and made the task of forming "true emotions" the cornerstone of his educational program. Some similar therapeutic dimension has been part of all classical theories of education, so students are scarcely radical in asking that it be restored. The assumption that education is value-free and merely instrumental is, as we have noted, of rather recent provenance and rendered the more dubious today in that this generation of stu-

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dents has been exposed to the complexities of experience on an unprecedented scale. They have had active roles in the various dramas of estrangement our age specializes in and are disturbed in the whole range of their emotional lives.

It is not surprising then that one of the things that students look for in education is the path of wholeness. They quite literally expect therapy (or emotional sustenance)) for the simple reason that they need it as any teacher who associates with students outside the classroom soon comes to realize. Time enough later for a speciality and a career. Macmurray grasps this point with clarity. Because the intellect is instrumental, he says, it can only deal with life piecemeal. "It must divide and it must abstract. It is in the emotional life that the unity of the personality, both its individual and its social unity, is realized and maintained. Emotion is the unifying factor in life. The failure to develop the emotional life will therefore result in abstraction and division; in a failure to see life steadily and as a whole. When it is the persistent and universal tendency in any society to concentrate upon the intellect and its training, the result will be a society which amasses power, and with power the means to a good life, but which has no correspondingly developed capacity for living the good life for which it has amassed the means." It is fair to say that this is quite precisely the schizophrenic dilemma students today find themselves in: all around them great care and skill are lavished upon means but there is little concern for ends.

When our colleges, particularly in the postwar years, took on a role which subordinated broader ethical concerns to the value-free needs of a technocratic social order, they thereby served notice that they had relinquished their interest in a balanced cultural ecology. At the same time they deprived their primary clientele, the students, of an example of moral idealism. The dissident voice of the latter, when it is important and not merely self-indulgent, is a protest against this deprivation. In calling for the universities to abandon this way students are in effect calling for a restructuring of experience in the direction of the fullest possible personal life, the kind of life we ought to be living as human beings, in which all segments of experience can be bound about a center of meaning and community.

It is a large order. I am by no means sure that we can fill it. Least of all am I sure of my own abilities in this respect. Thus I have not recorded the foregoing reflections without some sadness. They are in a sense a confession that much of what I know and many of my interests are irrelevant to undergraduate teaching. They attest to a deep-seated reluctance to undertake the necessary re-education the situation demands. It is, after all, much easier to work out of a speciality. I would rather lecture on, say, Hegel's concept of alienation than make the effort to encounter a class personally in the reality of *their* alienation. But perhaps Judson Jerome was right when he remarked that our specialties are like coin-collecting—delectable, expensive and no doubt of some use for the advancement of knowledge but largely private and luxurious as far as the nitty-gritty of teaching is concerned. We can cherish them without making them essential to an undergraduate's education or our own sense of purpose and identity as teachers. It is more important to concentrate on the situation, to discern what signs of the times we can in the students themselves. They are a vital link to the process of human history and witnesses in the flesh to the shift that is taking place in education today.

THE TRAVAIL OF STACY KEACH

THE SCREEN

Stacy Keach's harelip is a sign of the times, though not the kind of sign usually supposed. The ready explanation of Keach's popularity—he is starring in two current films, *The New Centurions* and *Fat City*—is that he represents yet another advance in cinematic realism. From pretty boys like Clark Gable and Tyrone Power it took Hollywood a long time to arrive at Dustin Hoffman, who might be called non-descript, or George C. Scott, who might be called over-descript. The unwilling transition figure here was probably Montgomery Clift, an actor suitable to play classic leading men in the fifties (*The Heiress, Raintree County,* etc.) who emerged from an automobile crash with battered features right for the fated, neurotic roles of the sixties (*The Misfits, Judgment at Nuremberg*). With his harelip, his visibly deviated septum, and those half-closed, almond eyes that look like an alcoholic's (or a cretin's), Keach would seem a logical next step. It is as if the stigmata of the eye patches and tattoos in advertising had come to fruition in the movies with the genuine homeliness of Keach.

But Keach's looks seem to belong to the elements of symbolism in his films more than those of realism. On the screen his deformity becomes a symbol of the role he plays instead of a part of it. When we see a Clark Gable film, we feel that his good looks are part of his *savoir faire*. They are what make Vivien Leigh or Claudette Colbert like him despite himself. They have helped to get him where he is. But Keach's homeliness is neither an asset nor a hindrance. While the women in Gable's films are as aware of his good looks as we are in the audience, no one in Keach's films is aware of his deformity in the way that we watching the film are.

It is as if only we could see that he is a harelip and rather ugly. As an actor Keach may have had to

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overcome his disfigurement, but as a character it never exists for him. It is there only as a reminder for us that whatever character Keach plays is, like all our new heroes, a marked man. Keach is a man who wears his "M" as unknowingly as Peter Lorre did, yet permanently in the flesh of his face. We alone know from the beginning that he is doomed, just as we alone notice that he is disfigured as if the world had already hit him with all its might.

Certainly Keach is doomed from the beginning in his two current releases. In *The New Centurions* he is a man whose self-destructiveness results from his being too wrapped up in his career. In *Fat City* a similar self-destructiveness results from his not being wrapped up enough in his work. Damned if you do, damned if you don't is always Keach's fate. The centurion that Keach plays is Roy, a rookie L.A. policeman who is taught the ropes by a veteran named Kilvinski (George C. Scott, naturally). Soon being out in a prowl car means as much to Roy as it does to Kilvinski, and consequently Roy's life begins to resemble Kilvinski's in other ways too, including a divorce. When retirement from the force robs Kilvinski of his only *modus vivendi,* he can't bear living anymore. Neither can Roy when he sees what happens to Kilvinski.

Since everybody wants the straight dope on the cops, the success of a novel written by a police sergeant, Joseph Wambaugh, isn't surprising. But you have to beware of inside stories like *The New Centurions* because the author is usually a public-relations man masquerading as an informant. Like *The Kingdom and the Power*, the name Gay Talese gave his inside story of the *New York Times,* Wambaugh's title smacks of the rhetoric of eulogy. Of course, a patrolman's work is not easily dramatized because it's too episodic: a paddy wagon full of hookers one night, armed robbery the next, etc. A policeman's career doesn't develop. He may be nearly killed his second week on patrol, and then not unholster his gun for years. Some guy mad at his wife may prove more dangerous than a stick-up man. It's all even more arbitrary and unaccountable than the facile camera work done by *The New Centurions'* director Richard Fleischer.

Though Wambaugh may have special insight into the staff side of police work, both his novel and Stirling Silliphant's adaptation reflect scant concern for the distaff side. *The New Centurions'* treatment of Roy's personal life—especially his love affair with a black nurse— seems as episodic and arbitratory as what goes down on the street. But maybe it isn't fair to pick on Wambaugh's story in particular, for the same might be said of any Stacy Keach vehicle. Any scenario about a down-and-outer who stays down and out—a man like Roy cursed with a passion for an impossible job, or a stumble-bum like Billy in *Fat City*—is bound to lack development. The only difference in *Fat City* is that John Huston knows how to exploit such a script. He turns the Leonard Gardner novel on which his film is based into a series of mere vignettes—little interchanges that aren't even episodes because nothing happens.

The story, such as it is, deals with Billy's half-hearted attempt to make his comeback as a boxer. There is also a sub-plot concerning Billy's relationship with a protégé of sorts, Ernie (Jeff Bridges). (This is not very different from *The New Centurions,* except that Bridges here plays Stacy Keach to Stacy Keach's George C. Scott, if you see what I mean.) But then the whole film is sub-plots without any main plot. The most winning of these is an eternal triangle formed by Billy, a black man, and a lumpish juicehead named Oma, who is played magnificently by Susan Tyrrell. Another sub-plot involves the desire of Billy's manager (Nichola Colasanto) to handle a first-rate fighter. A scene alone worth the admission—though it does nothing to advance the story—is one where the manager

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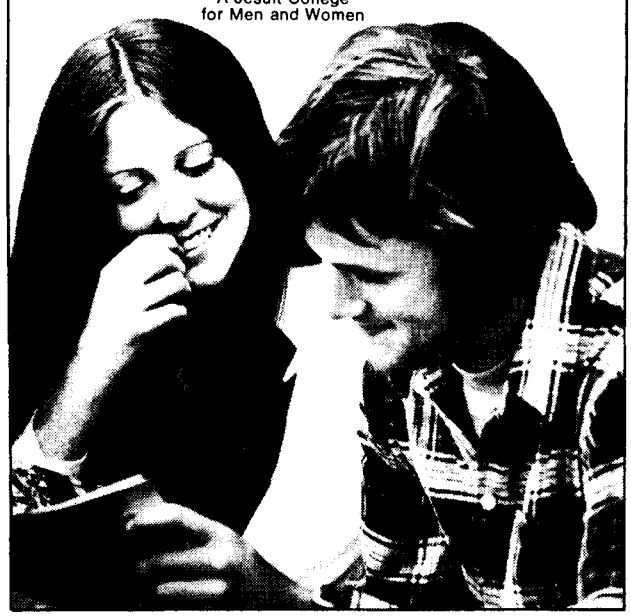

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tries to tell his trainer an anecdote about a fighter who had blood black as coal, while the trainer is trying to tell the manager an anecdote about some other fighter with piss clear as drinking water.

Huston's failing is that he's a bit of a blow-hard and a phony himself. At the end of *Fat City* he tries to use stop-action photography to give us a little emotional jolt—to make us care more than he himself has about Billy's final descent toward Skid Row. Once it became apparent that this film was going to receive the acclaim that has eluded other recent Huston productions, Huston let out to interviewers that he had a special feeling for this story because he had been a club fighter in his youth, besides pursuing six or ten other romantic careers. Baloney. Film directing is the only Huston career worth talking about; and if he has any special feeling for *Fat City*, it is because the story provides him with the sort of low-life supporting roles on which he has thrived before. Stacy Keach could hardly ask for better company than that of Elisha Cook, Jr., Sidney Greenstreet, Walter Huston, Robert Morley, Peter Lorre and the other funny-looking character actors who have peopled Huston's best films.

COLIN L. WESTERBECK,JR.

BOOKS

Tremors in the English Departments

The Politics of Literature: Dissenting Essays on the Teaching of English

LOUIS KAMPF & PAUL LAUTER, Eds.

Pantheon, $10

TODD GITLIN

The radical revolt within the academy has generated a new wave of critique from dissident faculty—along with a shrinkage of jobs for radicals. In American history and sociology, the radical initiative has been so forceful as to place the rest of these professions on the defensive. Increasingly in these fields the radicals are putting the questions, if not supplying wholly convincing answers. The conservative consensus values inherent in mainstream thought have been exposed, and the way is open for radical transvaluation. The conservative monopoly ("bourgeois hegemony," in the language of Antonio Gramsci) is shattered, and historians and sociologists have begun to piece together alternative worldviews.

The situation in literature and its criticism is a good deal more fluid—one is tempted to say, more primitive. Although radicals (Louis Kampf and Florence Howe) have been elected to the presidency of the Modern Language Association in the past few years, the Kampf-Lauter book—the latest in Pantheon's series of antitextbooks—is the first significant bundle of radical statements to emerge from the profession's new energy. Its strengths are in critique rather than prescription. In part this is of necessity, the editors argue in their introduction, since the social movement to which a new literary practice would relate as clarifier and focus is dormant. Accordingly the contributors to *The Politics of Literature* are launched upon the first stage of contesting for hegemony over the profession—attacking the conventional wisdom, and, just as important, describing their own experience in divesting themselves of the ivory-tower expectations laid upon them as apprentices. Interweaving personal accounts with theoretical critiques makes the contributors recognizable to apprentices and practitioners in the dreary stacks of academe, and therefore this volume should weigh heavily with idealists looking to assure themselves that their wretched experience in English departments is not merely idiosyncratic.

Different contributors describe the radical shock in encountering literature from different—complementary—angles. For Sheila Delany ("Up Against the Great Tradition"), the problem is that "the masterpieces of English and American literature have usually supported conservative values: the sanctity of private property, the inevitability of social classes, woman's natural inferiority, and an other-worldly rationale for the way things are." For Ellen Cantarow, Bruce Franklin, Richard Ohmann, Katherine Ellis, and Barbara Baily Kessel, the main trouble is with the New Criticism, enshrined as sacred methodology in the country's dominant English departments—an approach to literature so formal, so hermetically sealed from historical context that it inescapably reinforces the social schism between mind and emotion, between contemplation and action, between self and history. Ohmann's essay in particular is a major assault on the (no longer so new) New Criticism, but he concludes that there is no satisfactory alternative at the moment.

A number of these essays scant a major function of literature—even many "masterpieces"—throughout the centuries—its fitful protest against the *status quo*. In their pretense that society is classless, works that are not obviously critical may endorse a potentially revolutionary myth—that society *should* be classless. Good art, even "apolitical" art, reveals the force of human hope and at least implicitly the social obstacles to human fulfillment, and thereby points beyond the confines of the existing society. In other works an accurate portrayal of social hierarchy and

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injustice may force a reader to reckon with his or her real situation. The critical function of even reactionary literature may, when its implications are discussed historically, point toward social insight that can be either activating or pacifying according to precise social circumstances. Such considerations are missing in the critical essays, and perhaps properly so, since the volume is preliminary. Yet, they await treatment in a more thorough study.

Several essays offer what must be considered only notes toward interim practice for literary critics and teachers. Cantarow describes the galvanizing effect of a campus GI sanctuary on classroom business, and Lauter discusses the problem of teaching a class on revolutionary literature in the absence of student political experience which would bring the readings home and create that identification without which critical distance is brittle. William Labov and Wayne O'Neil establish the logic and legitimacy of "nonstandard" speech patterns—with implications for anyone teaching "remedial" English. Lillian Robinson contributes a strong essay on Virginia Woolf, demolishing the myth that close analysis requires that the only referents of literature be other works of literature; she is not afraid to discuss Freud and her own experience. Martha Vicinus examines nineteenth-century working-class poetry to remind us that "the Great Tradition" of high culture is not the only tradition which repays close study—that there can be fully as much said (for critics who are worried about having enough to say) about lower-class forms as about the forms of the middle classes.

Florence Howe writes about an experiment in teaching poetry to high school students, and, most remarkably, succeeds—in a preliminary way—in answering the question, Why teach poetry? She concludes that poetry is an accessible form in which students can contemplate their own situation and feelings, and establishes that the abstracted, didactic method (the poem as artifact) which was inflicted on most of us is not the inexorable price of the form itself. With a good inductive mind, she learns from one teacher's failure what is wrong with the established "lay-on" method of poetic pedagogy. What remains is to inquire into the types of poetry that can be taught engagingly, so that the experiment can be repeated, in colleagues as well as in high schools.

The Politics of Literature does not claim to enunciate a new theory of esthetics, society, or anything else. Rather, it establishes the state of the radical art with all its present limits. The new approaches offered are intimations of more productive methods in teaching and criticism rather than outlines of a new theory of the relation of literature to life. While celebrating this opening shot, I feel uneasy allowing celebration to eclipse a friendly quarrel. For I wonder whether even the re-emergence of a concerted radical insurgency in the society would by itself generate a literature that engages people, that speaks truly of possibilities as well as traps, that criticizes the society without summoning fatalism. It

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Elwyn A. Smith is Professor of Religious Thought and Vice President for Student Affairs at Temple University in Philadelphia. A past president of the American Church History Society, he is acknowledged by both jurists and historians as a leading authority on American church-state relations. $10.95

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seems to me that, even in the absence of vital insurgency, literature has these critical functions, and that writers as well as teachers and critics have a long way to go before finding forms which betoken a new society. That *The Politics of Literature* does not indicate these forms, does not discuss the contemporary arts in general, is no detraction from its utility for teachers; but other books should certainly offer perspectives within which radical artists can locate their work.

To Turn the Tide

PAUL C. REINERT, S.J.

Prentice-Hall, $3.50

GEORGE W. SHEA

Paul C. Reinert, S.J. was the president of St. Louis University for twenty-two years. He also served as president of many national educational associations and is this year the chairman of the prestigious Association of American Colleges. Few men have a deeper understanding of the current plight of private higher education than this man, whose stamina and endurance must surely baffle those who put a three- or four-year limit even on relatively carefree presidencies.

Fr. Reinert's presidency was not, at least in recent years, a carefree one. He led a large urban university, located in a state that has done relatively little to assist private institutions of higher education. In this position he faced most of the presidential terrors of our age, among them competition for students, spiraling costs and the threat of ever increasing deficits. It is not surprising, therefore, that he was chosen to head the Danforth-sponsored Project Search, a series of national conferences which brought together leaders from various sectors to find a way to rescue the nation's private universities and colleges.

To Turn the Tide presents the results of the Project Search conferences coupled with the insights of its author, the project chairman. It begins with a clear account and analysis of the crisis facing private institutions. This is followed by a fairly standard and somewhat disappointing plea for saving the private sector. Then, Fr. Reinert turns to the main question of financing. In the closing chapters he makes concrete suggestions for action by the universities themselves, by the states and by the federal government. The book closes with a brief chapter on the need for bringing together the various educational associations in order to make their voices better heard in Washington.

Fr. Reinert's proposals are easily summarized: 1) a pluralistic system of higher education must be preserved; 2) private universities must put their own houses in order if they are to survive; 3) the states must assume long-term responsibility for maintaining a well-balanced system of universities and colleges, and 4) the federal government must provide immediate support if the demise of many institutions in the next few years is to be avoided. All of these are clearly set forth in a crisp no-nonsense style that makes *To Turn the Tide* easily readable in one sitting. In fact, the reader comes away astonished by the amount of ground covered, and well covered in a mere hundred pages.

If this book has faults, they are faults of omission rather than commission. Even these, however, deserve notice; for in some cases what is omitted is closely related to the book's main concern, the financial plight of universities. It has already been noted that Fr. Reinert's defense of the private sector is somewhat disappointing. This is related to his book's greatest weakness, the absence of any discussion of the changing roles and objectives of institutions of higher education. Although this was not the purpose of the book, it seems shortsighted not to take into account some of the developments that are bound to bear heavily upon the issue of financial solvency. A few examples are in order.

Everyone admits that the university has taken on a new and greatly expanded social role. We have begun to think in terms of providing everyone with some kind of post-secondary education. Early retirement and increased leisure make return to college an interesting option for many older people. Rapidly changing technology and shifts in the job market make a return a necessity for others. At the same time there is great pressure placed upon universities to assume responsibility for social change and especially for the upward social mobility of the poor and disadvantaged. The problems posed by these new roles are immense and most institutions are experiencing crises of objectives and adaptation in the face of them. We ought to recognize, however, that this expansion brings with it the possibility of increased support as well, both from a vastly increased clientele and from government and foundations who are looking toward universities for assistance in programs of training and social reform. Admittedly the university must proceed cautiously; but those universities which make clear decisions about the roles they can assume may be the ones which find the shortest path to fiscal solvency.

Related to the university's social role is the ever-increasing demand that it

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provide a cultural center for the community. With the decline of many inner cities, universities may be called upon to replace some of the cultural activities once provided by the city. One would hope that some universities will compete with the mass media and the shopping centers and thus win for themselves expanded support from the community. Although the analogy to football may put some off, the university's experience with athletics demonstrates that it can command the enthusiastic support of thousands of non-students; and indeed some institutions do so already in the arts and drama as well as in sports.

All of these tasks require a competent and dedicated faculty, and this raises the question of yet another role of the university, that of patron of the nation's most intellectually gifted and creative people. Here a *caveat* is in order. It is fine to speak of increased efficiency and productivity on campus; but we must remember that faculty members *do* need time to think, to write and to create. If an institution pushes the productivity argument too far, it will find itself with a tired, uncreative staff which will be unable to attract either students or public support.

Finally there is the most important question of identity and value, particularly for the private institutions. Fr. Reinert talks about distinctiveness and being able to believe in something; but the phrases are excessively vague and, unhappily, hide the fact that most universities have become less and less distinctive in the past twenty years. At the very time when we need creative thought about value systems to cope with rapid social and technological change, the universities have fallen into a discipline-oriented sameness that ill serves the needs of young people. Commitment to free inquiry and speech, to research and first-rate scholarship are fine things in themselves; but not enough. Control of institutions by religious orders soothes the alumni, but this does not guarantee that an institution will be committed to a search for enduring values. In short, to find their identity, private and even public universities may have to rediscover their roles as moral as well as intellectual leaders. It is possible that those who do so best will attract the financial support which will see them through the present crisis and make them the great American universities of the next century.

We Were Never Their Age: A Guide for Christian Parents

JAMES DiGIACOMO
& EDWARD WAKIN

Holt, Rinehart, $5.95

JAMES GARVEY

There are praiseworthy things about *We Were Never Their Age*, and sections of the book should be read by anyone who works with or loves young people. Intelligent advice is offered in the chapters which deal with communication between parents and young people; the authors' statements on obedience, the cult of sincerity, and subjectivity are particularly good.

But the book as a whole does not come off. There is first of all a problem with the prose, which often wears the earnest and embarrassing look of most religious attempts at hip. Example: "If the future is Now, as anthropologist Margaret Mead argues so persuasively, and if the future is *shock*, as futurist Alvin Toffler argues so convincingly, than the *shock* felt by parents *now* is the least avoidable of all." And their elders are encouraged to help persuade young people that God is "the ultimate trip," an idea first given wide circulation by Billy Graham.

There are more important things wrong with *We Were Never Their Age*. Reference is made frequently to the radical difference between the values of the young and our own; this is put down to technological change, the mass-media, and so forth. While this is of course true to a large extent, the *similarities* between the counter-culture and the parent society are ignored, perhaps because they are too disturbing. It is comforting to believe that shocking cultural changes are the result of great forces over which we have no control; if we are absolutely helpless we are absolutely absolved. But if what is most disturbing in the values of our children is instead an extension of values we accept and exemplify, then we are in some way responsible. Both the new morality and the traditional sort assume fulfillment, autonomy, and individualism as self-evident goods. (This similarity in

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values shows up even in clichés: there is really little difference between "You can do anything you like as long as it doesn't hurt anybody," and "Your right to swing your arm ends where my nose begins." In both cases the duty of one to another begins only at the point where the possibility of hurting the other lies.) It is unusual in a book so relentlessly hip to find no mention of Paul Goodman or other radical educators who have pointed out the connection between social structures and the roles and poses into which young people are forced.

This failure to deal with basic structural problems in our society shows up in the caution against "a too-facile identification of Christianity with middle-class striving and respectability," which is immediately qualified by a warning against "the other extreme," namely the notion that "the middle-class way of life and Christianity are in opposition." This does not seem to be an extreme against which Christians should warn anyone, given the Sermon on the Mount and the teachings of the Church Fathers—or aren't the authors talking about the structures which make the middle-class way of life possible? Do they mean only the family barbecue? It isn't that the book says anything unusually offensive here, just that it doesn't say much of anything at all.

We Were Never Their Age is billed as "a guide for Christian parents." The problem is that Christianity is not required for what it does best, or for the virtues it recommends most. We expect compassion, a sense of social justice, and honest self-criticism from every decent human being. Young people can and do find these virtues away from Christianity. The reduction of Christianity to morality has been a major factor in the flight of young people from the churches, and in this regard the chief difference between liberal and conservative churchmen seems to be a disagreement over the proper location of ethical concern—should it be the primarily personal or primarily social? But a moral life is a by-product, not the end, of religious insight. The churches haven't faced the implications of Blake's statement that "if Christianity is morality, then Socrates is the Savior." Ritual and mysticism are being played down by the churches just as young people recognize their need for them. This shortsightedness is shared by the authors. They are drastically wrong, I think, to say that a God "who inspires a sense of awe and mystery is not the God of the Age of Aquarius." It is amazing that this statement, which borrows a definition from an occult science, can be made in a time when some young people are lighting incense before pictures of the Lord Krishna and revering Meher Baba as an incarnation of God.

It is not that the authors never deal with religion, but there is little indication that Christianity means much more than ordinary decency. What clod would be *enlightened* when told that Christianity involves something personal, and not merely legal, or that sexuality has to do with respect and love? Parents are asked to confront themselves and their children with many of the right questions, but they are seldom given an indication of the direction an answer might take. This can be valuable, and works in a couple of places (for example, the chapter on church attendance). But its absence is maddening at times. DiGiacomo and Wakin say of religion, as of sex, that those who have experienced it in the fullest and healthiest way can tell it all best. But nothing more than this sort of bromide is given. If the assumption of the authors is that every reader glows not only with a balanced sex life but also with the Holy Spirit, why the condescending chapter on religious education? There we are told that parents need reassurances as religious education changes to meet changing realities, and "responsible hands hold the chalk." For what are they responsible? Leave it to them, Archie Bunker. You won't find out here.

The really unfortunate thing is that the several chapters which do deserve reading are eclipsed almost totally by the bad prose and wobbly direction, and by the fact that the book fails most obviously where it most hoped to enlighten.

The Ecology of Public Schools: An Inquiry into Community Control

LEONARD J. FEIN

Pegasus, $6

SETH GOLDSTEIN

Now is the time for all good men to come to the aid of that endangered species, the liberal. It must be held accountable for its share of political and social blundering, but Leonard J. Fein, associate professor of politics and social policy at Brandeis, blasts away indiscriminately in *The Ecology of Public Schools.* Fein's thesis, expressed in intermittently clear prose, is that the liberal intelligentsia is what's been ailing public school education in America for a hundred years. According to his devil theory, a liberal siren song of the

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post-Civil War decades lured blacks into thinking full equality was attained if only they would allow education to homogenize their culture into a shade of off-white. But the blacks received pitifully little for the surrender of community. To right the balance, Fein argues, blacks must establish their "ethnicity," as the Jews have done, and use this heightened self-awareness to gain control of their community's education.

There is no disputing Fein's general conclusions, but so little does he substantiate his liberal animus that his devils turn out to be made of straw. Never mind that the schools have been the catch-basin for a thousand and one influences, we're at the barricades once again, angry blacks vs. the liberal dissemblers. Is the United Federation of Teachers really all there is to the problems of community control in New York?

Fein repeats throughout the book what he states in the final chapter: The polity led by a liberal elite developed the public school system as "society's chief mechanism for exposing the young to organized education." This was fine so long as everyone aspired to the same manifest destiny—and America, during the early years of Reconstruction, had the glimmerings of an equal society. But the educational needs of the "private communities" remained neglected while the country decided it was easier to hitch public education to something less ornery than equality, like a galloping GNP. To mute the cries from the back of the classroom, the liberals set up the barrier of "professionalism" between parents and administrators. No community participants need apply.

Again, one cannot doubt the summation, only the author's insistence on a liberal culprit. A bureaucrat is a bureaucrat is a bureaucrat: he's out to save a job, not a political philosophy. A quote and two omissions say a good deal. Fein calls Dwight Eisenhower, who in the 1950's argued against federal aid to education, "the leading champion of local control." No mention, though, is made of a Republican Administration's cabinetization of the Department of Health, Education and Welfare, the surest sign of federal tinkering—nor President Eisenhower's dispatch of troops to quell a particularly nasty outbreak of local control in Little Rock. Fein ignores older history as well. He says Booker T. Washington's stand favoring separate-but-equal has been rejected as "demeaning by white and black liberals alike," but Washington took the position publicly only when the reaction to Reconstruction had begun to harden into the shape of Jim Crow legislation. Although Fein implies further liberal connivance, it was the flood of immigrants that forced state governments, regardless of political stripe, into public schooling on the grand scale by the turn of the century. How else were they to efficiently process the education of a school population, more than half of which in the 37 cities surveyed in 1911 was foreign-born, except through a "system"? Assembly lines don't differentiate between liberals and conservatives.

In fact, Fein appears in the guise of a statist when he comes to make a substantive proposal. He plumps for a government-subsidized system of black parochial schools patterned directly after the Catholic model. "The black community is simply incapable of developing a parochial system without direct State aid." The facile observation that "the State itself is responsible most for the black need and for the black inability to meet that need" hardly approaches the question of how this will be brought off. Fein doesn't tackle the economics of his proposal, which is just as well: it is an almost unbearable

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REVIEWERS

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irony that parochial education be discovered for blacks at a time when the Catholic community can scarcely support its own. But there is this much to be said for Fein's modest proposal —it is something at least to chew on. So far the community control debate, even in New York where it has been hottest, has provided precious little nourishment. The price of doing nothing may be community schools with a vengeance, the kind that could follow President Nixon's current legislative attempt to set the educational clock somewhere between 1896 and 1954.

CORRESPONDENCE

(Continued from page 3)

First of all, Ramsey rejects my approving use of his approving conclusion about direct intervention in the death of a patient "irretrievably inaccessible to human care." Since my article also treats of other kinds of cases, Ramsey rends his garments and cries misuse. Even a quick reading of my article, however, would show that I am citing Ramsey *only* in the first of four carefully distinguished kinds of cases. Does Ramsey believe that the invocation of his name in one distinguishable context spreads the blessing of his approval on all other matters treated? Put in another way, must one agree with Ramsey on everything to cite him on anything? If so, I can never cite Ramsey again, since I disagree with some of his medical ethics where I find him harboring untested absolutes, and with much of his military ethics where he is more liberal and situationist in allowing the termination of human life than I could be.

Since, however, Ramsey assuredly would not demand total agreement among those who keep professional company, and since in point of fact he did reach the conclusion repeated in his letter, I must entertain the suspicion that either he is sorry he reached this conclusion or he is sorry that I did not leave it buried in his prose.

Secondly, Ramsey would have us believe that his justification of the direct termination of life is "carefully circumscribed." For all his efforts, he does not carefully circumscribe his exception, basing it as he does on the inaccessibility and impenetrability of the patient. These concepts are not tidily circumscribable since medical men and bioethicists are not at all sure of just when the dying patient enters into "impenetrable solitude." The judgment of inaccessibility will usually be highly subjective.

Thirdly, Professor Ramsey caricatures me as justifying "actively taking the life of many" persons who are accessible to human care and company. Someone who had not read my article might take from this that I am one who crouches in dark hospital corridors ready to strike at passing unfortunates. Actually, my case is less dramatic and more modest. With the exception of the first class of cases in which I speak of those whose "personality is permanently extinguished," I am dealing with conscious persons who may consciously decide that the possibility of supportable human existence is exhausted for them, and that they have a right to death by choice and with dignity. The point here is methodological. I argue that in exceptional cases their right to death by choice may be morally defensible. My adversary is any absolutist who knows, with something like divine foreknowledge, that such a choice could never be moral. In a word, I do not know how the absolutist knows this.

In conclusion, Professor Ramsey's last paragraph is more cute than clear. I can only trust that he is not here denigrating the classical task of ethicists to check the empirical roots of practical moral principles.

DANIEL C. MAGUIRE

Economic Man

Thibodaux, La.

To the Editors: In his article, "Whither Economic Policy?" [May 19], Eugene McCarthy joins the ranks of those who for many years have questioned certain concepts of the "economics of the

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central tradition."

That economics needs more than an attempt to cloak theory in the raiment of numbers and econometrics has long been recognized by alleged "rebels" in economics such as Veblen, Commons, Mitchell in the past, and Galbraith and Myrdal in the forefront today. Fortunately, McCarthy calls attention to the importance of the contributions which have been made by those who have pleaded for less mathematizing and attempted objectivity, and more humane analysis based upon human needs and aspirations.

For years, the economics profession has attempted to set up a purely objective science with the choices of "economic man" predictable via market factors. The effort to cast economics into the same scientific mold as physics or chemistry will sharpen the continued "crisis" in which economics now generally finds itself enmeshed.

As Silk, Solo and the other authors quoted by McCarthy generally indicate, there is a prime need for broader interdisciplinary relationships and more social consciousness in economic theory. It is becoming more widely recognized that there is an underlying interdependence among the social sciences of sociology, psychology, social psychology, history, political science, anthropology and economics. No one can ignore the findings or the territories of the others. Nothing human is alien to any of them for they all include human relationships, human behavior, human events, control behavior, cultural likenesses and differences and subsistence behavorial forms and processes.

None of these, least of all economics, can exist in a watertight compartment. We are now being urged to become aware and "better informed about the complicated pattern of social relationships which cannot be confined to the sphere of abstract economic factors." So states Gunnar Myrdal at the New Orleans meeting of the American Economic Association in December 1971. He further states that "the borderlines between disciplines should be transgressed" . . . that "research should be focused on areas of specific problems, not confined to the separate disciplines as they are delimited by tradition."

Joan Robinson, the eminent British economist, stated at the same New Orleans meeting, "cranks and critics flourish because the orthodox economists have neglected the great problems that everyone else feels to be urgent and menacing." Mrs. Robinson further sees "an evident bankrupt of economic theory which . . . has nothing to say on the questions that, to everyon except economists, appear to be most in need of an answer."

McCarthy asks some very pertinent questions. His call for upgrading the poor, for industry, finance and unions to meet their responsibilities for the social and economic needs of the economy, and for a redirection and redevelopment of resources, but reemphasizes the pervasive poverty of economic theory as pointed out above by economists of undoubted repute.

For one thing, McCarthy deserves our thanks for referring us to the January 22 issue of *Saturday Review*. When the *Saturday Review* of happier days and Norman Cousins parted company, so did we. It was refreshing to find that the Committee for Economic Development is continuing to face up to some economic realities.

Now, what we need is an immediate restatement of a realistic socio-economic theory of distribution formed via interdisciplinary research and cooperation. The band-aid solutions of government at all levels is but temporary and illusory when applied to humans. Now that there is a real possibility for studying and understanding the "whole man," it is time for all good men to come to the aid of the cause.

FRANCIS J. KENNEDY

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